

# The Principia.

First Principles in Religion, Morals, Government, and the Economy of Life.

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## The Principia

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### PROSPECTUS.

Our object, by this publication, is to promote pure religion, sound morals, Christian reforms; the abolition of slaveholding, caste, the rum-traffic, and kindred crimes—the application of Christian principles to all the relations, duties, business arrangements, and aims of life;—to the individual, the family, the Church, the State, the Nation—to the work of converting the world to God, restoring the common brotherhood of man, and rendering Society the type of heaven. Our text book is the Bible; our standard, the Divine law; our expediency, obedience; our plan, the Gospel; our trust, the Divine promises; our panoply, the whole armor of God.

✂—Editors friendly, please copy, or notice

### THE BIBLE ABOLITIONIST.

Containing the testimony of the Scriptures against Slavery, and the Scriptural method of treating it.

"To the law and to the testimony; if they speak not according to this word, it is because there is no light in them." (Isa. viii. 20). "All Scripture is given by inspiration of God, and is profitable for doctrine, for correction, for instruction in righteousness. That the man of God might be perfect, thoroughly furnished unto all good works." 1 Tim. iii. 16, 17.

Part III.—Slaveholding brought directly to the test of the Bible.

#### CHAPTER XV.

OF SERVITUDE BY THE LAWS OF MOSES, AND UNDER THE PATRIARCHS.

Before proceeding to consider the oppressions that sprang up under the monarchies of Israel and Judah, after the rebellious subversion of the Hebrew Commonwealth, established by Moses, (oppressions so severely rebuked by the Prophets,) it seems proper, in fixing upon their distinctive phases of manifestation, to inquire after their origin, and particularly, whether the laws of Moses, or the divinely approved usages of the Patriarchs were, in any degree, responsible for them.

No system of human chattelhood like American Slavery—no corresponding practice of holding human beings as absolute property, like the usages of American slaveholding, ever found a place among the institutions of the Hebrews, nor, so far as we are informed, among the customs or practices of the children of Israel in Palestine, either during the Commonwealth, or under the kings of Israel or of Judah. Nor is there reason to think that any bondage, equal in severity, to that of the Hebrews in Egypt, ever existed among them. And yet, as will be shown, in the course of our investigations, there *did* exist oppressions among them, which the God of Israel, by his prophets, severely rebuked, and, on account of which he visited them with heavy chastisements, and with ultimate national overthrow.

Those prophetic rebukes and those providential retributions should suffice, of themselves, to vindicate the Mosaic code, ordained by the God of Israel, from the charge of having authorized or permitted oppressions, of any kind; especially oppressions of the most severe and grievous type ever witnessed or endured among men, like those of American Slavery! Those, at least, who profess to believe in the Divine commission of Moses, and in the Divine inspiration of the Prophets, might have been expected to treat the object of their professed adoration with common decency, and not attribute to him the self-contradiction of having first enacted a bloody and obscene Slave Code, like that of America, and then rebuking and punishing oppressions of an indefinitely lighter character. No method of discrediting and bringing into contempt the Divine inspiration of the Old Testament scriptures, could be more effectual, or

more in keeping with the purposes of an inveterate and uncandid enemy of the Bible than this. Yet this is the precise work of many religious teachers, who profess to receive the Scriptures as coming from God. What their real character and designs are, or what influences can have seduced them into such a course, the day of judgment must determine.

It was no part of our plan, in writing these chapters, to vindicate the Mosaic Code or the Bible from the charge of authorizing slavery. That work, if it were ever needed, has been sufficiently done up, by other hands. It is ours to wield the Bible as an aggressive weapon against slavery and slaveholding. Whenever its power as an anti-slavery instrumentality shall even begin to be understood, and applied as it should be, the labor of defending it from the charge of being pro-slavery will be as superfluous as would be a similar defence of anti-slavery societies, or of the most zealous abolitionists in the land. Very few, if any, of them, have, as yet, attained to so deep an abhorrence of slaveholding as a full understanding of the Scriptures and a perfect sympathy with them, on the sin of oppression, would necessarily produce. We shall briefly, refer to the Mosaic laws of servitude, and notice some of their leading features, for the purpose of throwing light on the particular phases of oppression that afterwards, in violation of those laws, were practiced among the people of Israel, rebuked by their prophets, and punished by the severe judgments of Heaven.

#### THE MOSAIC LAWS OF SERVITUDE.

Under this head, we shall merely group together a few general statements, for the correctness and evidences of which we refer our readers to the able pamphlet of the late HON. WILLIAM JAY, in which the whole subject is thoroughly and minutely examined, and our "prejudiced English version" of the Scriptures, on this subject, corrected by references to the original Hebrew text, and by comparisons with translations into other languages.\* By these corrections, the passages relied on by pro-slavery writers, are found to give no manner of countenance to their opinions.

1. The Mosaic laws did not authorize nor in any way recognize chattel slavery. There is no word in the original Hebrew, for *slave*. "*Obed*" signifies a laborer or a servant. The word was often used as a proper name, even of persons in high stations, also "to express various relations of service, from the king on the throne, to a domestic animal." "*Sakir*" denotes a hired servant. There is no word to express the idea of a human chattel.

2. All the labor or service regulated by the Mosaic Code was *voluntary* labor. It authorized no "*compulsory* labor," even "in payment of debt," nor "as a punishment for crime."

3. There were "hired servants," and domestic servants. The "hired servants" were day-laborers, living in their own homes, and the law required the daily payment of their wages. (Lev. xix. 13.)

4. "The domestic servants were domesticated in the family of their employers for a term of years." It was to the condition of these that the following regulations apply. These are the servants said, in our English translation, to have been "bought" and "sold."

5. Those who were "sold" or, (more properly rendered) "*hired*"—sold or hired *themselves*. They were not thus sold or hired by a third person. Their service was therefore by their own contract, or voluntary agreement, for a consideration or benefit to *themselves*—not to another.

6. They received *wages*, as they had stipulated, which they received in advance, to relieve their necessities, or to discharge their debts. They consisted both of Hebrews and

foreigners. Their time or service was bought and sold for a term not exceeding six years.

7. So far from being themselves held as property they could, and often did, acquire and hold property, upon which their masters or employers had no claim.

8. Masters, (or employers,) were not permitted to sell or hire out their domestics, and had no power of separating families, or, in any way disturbing or invading the family relation. In the Pentateuch there is no account of such sale or transfer of domestics, whatever may have occurred afterwards, in violation of the Mosaic laws, among the oppressions rebuked by the prophets.

9. Domestic servants had the same religious privileges with their masters.

10. Masters were not authorized to beat their servants. On the contrary, they enjoyed the same legal protection, with other persons. If the master committed acts of violence upon them, they were entitled to go out free, without refunding the advance wages they had received.

11. Domestic servants could, at any time, redeem themselves before the Jubilee, by refunding the advance wages they had received.

12. They were members of the families in which they resided, enjoyed their Sabbaths and feasts, and other religious privileges, and were on terms of familiar intercourse with them, insomuch that the servant of a high priest might eat holy flesh, a privilege denied to the married daughter of the priest himself. They often intermarried into the families of their masters. "Not only did sons of the family marry maid-servants, but masters gave their daughters to men-servants."

13. Foreigners who became domestic servants, came voluntarily, in like manner, and by contract, into that relation, being purchased (or hired) of *themselves*. They were, in fact, converted Proselytes, destitute fugitives from idolatry, who availed themselves of this benevolent provision, to locate themselves among the worshippers of Jehovah in Palestine, where, having no land of their own, amid a dense population, they were to be thus hospitably received, and made fellow citizens. These strangers, so far from being held in perpetual servitude, or going out free only in the fiftieth year, as has been supposed, went out free at the end of the sixth year, like the Hebrews. In short, there was no distinction between the foreign and the Hebrew domestic servants. This agrees with the oft-repeated declaration—"The stranger that dwelleth with you shall be unto you as one born among you, and thou shall love him as thyself."—(Lev. xix, 33-34 &c.) "One law and one manner shall be for you, and for the stranger that sojourneth with you."—(Numb. xv, 15-16.)

14. Besides the release at the end of six years, there was the grand Jubilee of the fiftieth year, of which it was decreed—"And ye shall hallow the fiftieth year, and proclaim liberty throughout all the land, unto all the inhabitants thereof, and ye shall return every man unto his possession, and ye shall return every man to his family."—(Lev. xxv, 8-9-10.)

This Jubilee was the seventh returning year of atonement, which was made every seventh year, which was observed as a Sabbath of rest. "Every fiftieth year, a new and wonderful importance was attached to this day of atonement." Literally, it was a year of temporal release. Typically, it represented the spiritual release by the atonement of Christ. And hence, as in the deliverance of the chosen people from Egypt, before noticed, the spiritual freedom and deliverance were shadowed forth by the temporal. The prophecy of Isaiah (Isa. li, 1-2) applied by Christ to himself, (Luke iv, 21) has direct reference to this Jubilee, as the "acceptable year of the Lord," in which "liberty" was "proclaimed to the captives."

\* See also the able work of Dr. Cheever.

Such were the "Mosaic laws of servitude." So far from establishing slavery or any other kind of oppression, they were most admirably adapted to prevent everything of the kind, to forestall and prohibit them, before hand, erecting barriers against them. They were laws for the protection of the poor laborer, against the injustice of the employer, of the debtor against the creditor, of the weak against the strong, of the alien against the exclusiveness of the native citizen. What a contrast to oppressive legislation in our own times!

#### OF SERVITUDE UNDER THE PATRIARCHS.

It is natural, in this connection, to remember that Abraham, Isaac, and Jacob, have been represented as slaveholders, and that chattel slavery has, on this account, been claimed to be an institution of the Patriarchs.

We may as well spare room here, as elsewhere, for a paragraph, to glance at the pretension—not in a way of vindicating the Patriarchs, or the Bible but to exhibit the contrast between Patriarchal simplicity and the oppressions that followed. We are not called upon to defend the domestic usages of the Patriarchs.—They were Polygamists. Does the Bible therefore favor Polygamy? Or is it therefore right? The Patriarchs practiced deception. Is deception therefore a virtue? Does the Bible regard it innocent?

Abraham had hundreds of servants. Three hundred and eighteen of them were armed men, and fought his battles, for he was a local prince. How did he keep them in subjection? He was under no protecting monarch or government, to help him. Can our modern slaveholders thus keep armed slaves? Eliezar of Damascus, one of his servants, was his presumptive heir, while he was childless. He afterwards sent the same, or another servant, into a distant country to woo a wife for his son Isaac. When visited by guests, instead of calling a servant to kill and dress a calf, he divided the labor between himself and his beloved wife, Sarah.

When he died, and when Isaac inherited his property, we hear nothing of his inheriting his slaves or servants. Jacob, the son of Isaac, was equally destitute of them, and became himself a servant to his kinsman Laban. Afterwards he had other servants in his own employ. Nothing can be more evident than that all his service was voluntary, and by mutual agreement or consent, either for a compensation, as we know to have been the case with Jacob, or for the sake of the mutual protection against semi barbarous invasion and pillage, as the times required. Laban, it seems, who was an idolator, was unjust towards Jacob. Others may have resembled him. But does this justify injustice or oppression, or prove that the Bible justifies them?

So far as the record informs us, we are not authorized to say that either Abraham, Isaac, or Jacob, were ever guilty of the least injustice in their dealings with those who labored for them, or that they ever withheld any portion of their wages, or defrauded them of their just dues, or committed any violence upon them, or held them in their service by the fear of the lash, or by cruel enactments, or by nightly patrols, or by handcuffs, or thumb-screws, or fetters, or by any compulsory process whatever. If, in any instance, they committed any one of these acts, their conduct should never be cited as an example, or a precedent, any more than the sinful acts of David and Peter should be thus cited. The oppressions afterwards committed in Israel and Judah, could derive no warrant, nor draw any excuse from them.

Nor have we any account of attempts thus to justify, or excuse, or palliate them. The oppressors reproved by Isaiah, Jeremiah, and the other prophets, though they were not charged with holding human beings in the condition of chattel slaves, were never heard to claim that they only acted in accordance with the laws of Moses, or that they maintained the "domestic institutions" of the venerated Patriarchs, their progenitors—institutions approved and ordained by the God of Israel—thus throwing back upon their Creator, the blame of the sins, on account of which his faithful messengers were reproving them! This Heaven-insulting climax of impiety, was only to be reached in the bright but resisted light of our nineteenth century of the Christian era. It was a pre-eminence in guilt, to be attained only by professed members of Christ's body, assuming to be teachers of his religion of justice and mercy, offi-

cial expounders of the Holy Scriptures so largely occupied with reproofs of oppressors, and revealing their Divine author as the refuge and avenger of the oppressed.

It is only in the light of such contrasts, suggested in searching, diligently, the Scriptures, that even Christian abolitionists of the most earnest type, can begin to perceive and apprehend the intensity of God's holy hatred of clerical apologists for slavery and slaveholding.

Who "with untempered mortar daubed the walls  
"Of Zion, saying peace, when there was none."—*Pollock.*

"Slavery had advocates to plead its cause,  
"Beings that walked erect, and spoke like men,  
"Of christian parentage descended too,  
"And dipped in the baptismal fount, as sign  
"Of dedication to the Prince who bowed  
"To death, to set the sin-bound prisoner free."—*Id.*

The terrible but truthful Bible doctrine that "God hateth all workers of iniquity" (Psalm v, 5.) finds its illustration and justification here. Such hatred of such characters for such reasons, is but the appropriate and necessary manifestation of the supreme, impartial, all-protecting Love.

We find ourselves anticipating the topics of the succeeding chapters, yet confirming the preceding ones.

#### FURTHER REVIEW OF "A NORTHERN PLEA FOR THE RIGHT OF SECESSION; BY GEO. W. BASSETT, OTTAWA, ILL."

In our last, we joined issue with Mr. Bassett, on some of the supposed facts assumed in his plea.

We denied [1] that any "formal dissolution of the Union had taken place"—[2] that the declarations of secession had been made in due form, or by any legal or competent authority—[3] that the declaration was an act of "popular sovereignty" (being notoriously the reverse—[4] We denied that a single Southern State, properly speaking, had seceded, at all.

We now proceed to illustrate our fifth proposition, which was then barely stated, namely,

5. We deny that the United States, under the Federal Constitution, is a mere Confederacy of States, as the Secessionists hold, and as Mr. Bassett assumes, when in a paragraph already quoted, he says of the "doctrine of coercion," that

"It is a change of the whole spirit of the Government from a Confederation of sovereign States" &c., "to a consolidated empire, bound together by military force."

The whole history of our country, its National Charters—the acts of our Government, from first to last, disprove the assumption, and prove the contrary.

There has never been any such unrestricted "State sovereignty" as that for which the Secessionists contend. Otherwise we could have had no national Government, and consequently no nationality, at all. We should have been divided into as many distinct nations as we have States.—There was a Union of the Colonies, under the "Articles of Association," of 1774, before even the existence of States" and (as John Quincy Adams said) in order to their existence. It was "Union" first, and "States" afterwards. And those "States" when, by the Declaration of Independence, they came into existence, came in as "United States," and, virtually, under a national Government, precluding, of course, the absolute, unlimited Sovereignty of the States. During the war, (in 1778) the "Articles of Confederation" were formed, but were soon found defective. The want of "a more consolidated government" was soon felt, and when the pressure of the war was removed, the States well nigh fell apart, because there was only "A Confederation of States," as the instrument itself declared, in its title. ["Articles of Confederation and perpetual Union between the States of New-Hampshire, Massachusetts, &c."] The question of retaining the "Confederation" or of forming a "Consolidated government" was earnestly debated, for six or eight years. The "Consolidationists" prevailed against the "Confederates"—first in procuring, against much opposition from the "Confederates" a convention to consider the matter. Next, they prevailed against the same opposition, in the convention which framed a "Constitution" of Government, by "We the people of the United States" instead of "Articles of Confederation &c, between the States," and made provisions clothing the Government with plenary powers. Before "the people who were to vote on its adoption, the document was opposed for its establishing a "consolidated government," and was advocated for the same reason.

Yet the Constitution was adopted. Thus the "Consolidation

ists" again triumphed, and the "Confederates" were again defeated. What they failed to get done in the framing of the instrument, they thenceforward attempted to get by "construction." Hence, the famous "Virginia Resolutions of 1798." From the beginning, the "Confederates" were incited by the fear of a national Abolition of Slavery; witness the argument of Patrick Henry before the Virginia Convention, wherein he said that Congress under the Constitution, had power to liberate all slaves, and that the power would certainly be exercised—and Gov. Randolph answered him that, for the honor of Virginia, he hoped that such an objection would not be made. For this reason, too, Calhoun was for the "confederate" construction, as opposed to "Consolidation." And now Jeff. Davis, for the same reason, puts the "confederate" theory into practice, by secession, and proclaims a new "Confederation of States," instead of the Government of the people.

But it is a historical fact that no administration of Government has failed to act upon the "Consolidation" theory, instead of the "Confederate" for a single hour. Jefferson, originally opposed to the "Consolidation Constitution" did not, and could not. Except on the "Consolidation" principle, the government could not exist for a single month. The Federal Courts, the jurists, with united voice, have sustained the "Consolidation" not the "Confederate" theory. Jay, Dallas, Wheaton, Kent, Webster, are all at one, here.\*

The suspicion against the Hartford Convention, in 1812, that it intended to act on the "Confederate" theory, and secede from the consolidated Union, brought upon it the odium of premeditated treason, and annihilated the political party that had been supposed to favor it. Gen. Jackson suppressed the attempt of South Carolina to secede and now the same State is attempting it again.

We recapitulate, briefly, those documentary and historical facts, to show that Mr. Bassett is incorrect in his statements, and that the inferences he draws from them, fall, therefore, to the ground. So far from its being true that "coercion," against secession, would be "the destruction of the government, because a political revolution," the very reverse is the truth. Not to use coercion against the present secession, would be submitting to a political revolution, and to change the whole structure of the government from a consolidated national government of a majority of the people, to a mere "confederacy of absolutely sovereign States" which would be the "destruction of the government" of course. Accordingly we find Mr. Bassett repudiating the idea that freemen, being sovereigns, should be subjects. The idea of their being both, (sovereigns in the aggregate, or by majorities, and subjects as individuals,) seems not to have found a lodgment in his mind. The apostolic exhortation "Yea, all of you be subject, one to another"—suggests the true doctrine. Otherwise, it were idle to talk of the "destruction of the government," for there could be no government to overturn. A government without subjects bound to obey, is a contradiction in terms. And a government without coercion, is equally absurd.

Whenever, as a people, we adopt the theory of the secessionists, we shall disband government, properly so called, and have nothing left but anarchy or despotism, as is now, witnessed in the "Confederate States," in its stead.

Mr. Madison remarked that

"The articles of confederation inconsiderately attempted to accomplish impossibilities, to reconcile a partial sovereignty in the Union, with complete sovereignty in the States; to subvert a mathematical axiom, by taking away a part, and letting the whole remain."†

The mathematical absurdity exposed by Mr. Madison, is fairly chargeable upon all those who, at any period of our government, for whatever purpose, have endeavored to reconcile the absolute sovereignty of the States with the existence of a national government. Perceiving this absurdity, some have even gone so far as to deny that we have ever had a national government. This has been done abundantly by Republicans, within a few years past, in order to get rid of the national duty of abolishing slavery, pretending that we, of the free States, have no more responsibility for slavery in the slave States, than we have for slavery in Brazil, or serfdom in Russia. But, like every other Administration that had preceded it, the Republican party, in the

\* See "Our National Charters" p. p. 3-6.

† The Federalist. Number XLII, page, 238.



very act of taking the reins of government into its hands, discovers that there is a national government, that the pretense of absolutely sovereign States is a fiction, (under a Constitution that precludes the States from making treaties or declaring war,) and consequently that the theory of merely Confederate States, is a delusion, and that the attempt to carry it into execution by secession, is treason.

If it be not treason, then it must be because, as a nation, we are without any civil government. Or else it must be because the very idea of civil government is become obsolete, because law has been discovered to be incompatible with liberty, because social order is synonymous with tyranny, because authority is only another word for usurpation, because human beings have become too enlightened—or the reverse—to submit to control, because individuals need no protection, and society needs no bond of union, beyond the good pleasure of all its constituent elements for the time being, including the violators of law.

We are confirmed, (by a review of this argument of Mr. Bassett's), in an opinion we had before expressed, in conversation among our friends, that our Federal Constitution is not likely to be well understood, among our people, until the science of Civil Government, in general, receives a greater share of attention. By both conservatives and progressives, our Constitution is continually expounded upon principles which would either make civil government of no value, by denying its mission and duty to protect human rights on the one hand, or upon principles which would disband civil government, through the absence of coercion, on the other.

If Mr. Bassett has fallen into the latter error, his Republican opponents are still more manifestly engulfed in the former.

We find them clamoring, at the top of their lungs, for the support of a National Government, and for the suppression of the rebellion that would destroy it. But just ask them to wield that same National Government for the protection of four millions of native American citizens, eager to help crush the rebellion, and support a protecting government, and behold, the clamorers for the support of a National Government can discover, in the Constitution no powers to carry into effect its declared objects, the perfecting of the Union, the establishment of justice, the restoration of domestic tranquility, the concentration of public defence, and the securing of the blessings of liberty to the people of the United States and their posterity. No indeed! Not one of these objects do they dare, in reality, to propose, much less to attempt.

And yet, they call on the people to support a national government that ignores the rights of the laboring agriculturists of fifteen out of the thirty-four States which they claim to govern!

The madness of the Secessionists is apparent enough; but is not quite equal to this. Secessionists know that their theory is destructive of protecting government—though Mr. Bassett seems not to perceive it. But the National Administration has not yet discovered that the mission of a national government, and the heaven decreed condition of its support and existence is the protection and the consequent support of the entire nation. Had Mr. Bassett's strong powers been directed to the work of showing them this, we think he would have rendered better service to the cause of freedom he so much loves, than he has now done.

[Reported for the Principia.]

#### DR. TYNG ON DR. CHEEVER, &C.

Dr. Tyng before the American Temperance Union, in the Church of the Puritans, May, 9, 1861, said:

"I hold in my hand an answer to my last year's speech before this Society in which I am made blacker than any other man except Dr. Cheever. Well if I am as white a man as he is, I am not ashamed of myself, and let me say to those who are attempting to put him down, and who are finding fault with his spirit, when God has given any man such a work to do as he has given to Geo. B. CHEEVER he does not call him to descend to such matters as they would throw in his way. Let them understand that he shall never be put down, while I can help him." "This war may last one year or five, or it may last ten years, but when it is ended, not a slave will be found on this soil. I have no fear of the result. Massa-

chusetts alone can, if time be given her, destroy the traitors. There is in our midst no tortured and manacled slave to rise, and avenge his wrongs, and every man can be spared to meet the traitors, the thieves, and the cowards, who whip and torture feeble women. The women of Vermont, can defend the State against all invaders, and every man can be spared for the war. I have no fear of the result, and when slavery is put down, the name of Geo. B. Cheever will go down to other generations, along with that of Wilberforce. I should not perhaps have meddled with this matter, but when an attempt is made to put down a man, my spirit rises up against it, and I must take his part. 'A voice' If they drive him out we will call you." "If you do they will find my little finger heavier than his whole body." These portions of Dr. Tyng's speech were most enthusiastically applauded.

W. E. WHITING.

From another friend, we have received a sketch of Dr. Tyng's remarks, as follows:

Dr. TYNG before the American Temperance Society, in the Church of the Puritans, poured shot, hissing and hot, into the camp of conservatism. He said, ministers often spoke out of mouths stuffed with cotton. But the time had come, nay, it was always a time, for them to say like honest John Knox, "I am in the place where it is demanded that I speak the truth and that truth I speak, impugn it whoso list." Let no man think this war was to end, and leave the shackle upon a single slave. No! whether it were a war of five years or ten years, it would not close till liberty be proclaimed throughout all the land, unto all the inhabitants thereof,—and then Bro. Cheever would be no fool, but the name of George B. Cheever would go down to posterity with William Wilberforce and Granville Sharpe, as the full formed, pattern of a noble man, only born out of due time, before the Nation was ripe to him. But if was men like him that just ripened the nation for such a war of Liberty and Justice as we were now entering upon, essentially right and righteous. A resuscitated nation would rise from it. Every moral interest invigorated, for every American to be proud of. The fetters would be fallen from the last slave—the Government would be no disrupted Union, but a consolidated federal unit, which it was meant to be—its flag, no Palmetto, or skunk cabbage emblem of miscreants, but its own glorious emblem of a powerful nationality, were worthy to "wave, o'er the land of the free and the home of the brave."

The speech was full of strokes pertinent to the times, and helpful to the spirit of a free people rearing its arm for impartial Liberty and Justice. The absent Pastor of the church of the Puritans was commended with a fearless honesty and heartiness, that plainly revealed where were the righteous sympathies of the spoken.

#### OUR COUNTRY.

For the Principia.

The blow is struck. The battle is begun. The fight is an open one. The conflict, long "irrepressible," now rages. Ripples have become ocean waves, and the storm yet gathers strength. The public mind is being waked up. It is seen that on one side is cruel domination, and murderous oppression; liberty and constitutional rights on the other. The lines are now fairly drawn, and the nature of the conflict may be fully understood.

Long has the spirit of dictation, and domination, characterized the South. But then it was wily, and many were deceived by it. The mask is now openly thrown off. None can any longer fail to perceive the true character, and objects of Southern leaders. Their purposes towards the North are obvious.

What is the constitution to men, who impiously, trample on the dearest rights, and destroy the heaven-born liberties of four millions of their fellow-men, and then attempt to put upon the wicked deed the broad seal of God's approval?

Was not our President fairly, honestly, and constitutionally elected? Who denies it? Then why the secession? Why the present war? Why the threat to make a descent upon the Capitol, and to spill the blood of free men, upon free soil? Many, are now asking these questions. Again and again the inquiry is repeated, and yet the answer is a simple one. It is the natural course of events. Why should we be surprised at it. The effect, will, in measure at least, always correspond to the cause. The present state of the

country is the legitimate fruit of Southern education, and Southern institutions. It might have been expected, indeed it ought to have been expected. The Bible, and the world's history, show that recent developments are but an epitome of slavery in the past.

*Slavery is aggressive.* In the nature of things it must be so. It is selfishness rampant, and the universal lust of power concentrated. Its whole history shows it to be insatiable.

Whether we view it in Egypt, or Babylon, or personified in Alexander the Great, so called; whose mighty energies were expended in the attempt to make the world one vast slave pen—whether in Rome or America, it will be found to be intolerably restless, and insatiably destructive. It is a machine of incalculable power, set in motion by the great enemy of God and man. "It is a world of iniquity, set on fire of hell."

But in American Slavery, there is a thousand fold more guilt, than that which brought God's judgments upon Egypt, and in measure obliterated Rome. Light is the measure of responsibility; and no other nation has ever practiced slavery with the same amount of light, as God has given to this nation. Her guilt is commensurate with her light, and if not speedily repented of, and the sin put away, it will be found that her judgment is in proportion to her guilt.

Oh, fearful thought! In free America—liberty-loving America—Bible distributing America, there are four millions of our fellow beings, men, women, and children, held in chattel slavery, whose sighs and groans, are every day mingled with the cries of souls under the altar—"Saying, how long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth." Hark! Amid the country's cry to arms, and above the storm of human passions, may be heard the voice of Jesus in reply—"I say unto you, he will avenge them speedily." "He that hath an ear, let him hear what the spirit saith unto the churches."

HENRY HUTCHENS,

April 22nd, 1861.

Prairie du Sac, Sauk Co., Wis.

*Important movements in England.*—By the arrival of the Europa at Halifax, the Paranna at St. Johns, and the Arabia and Kangaroo in this port, we have five days later intelligence from Europe. The Europa's advices via Queenstown, are to the 5th instant.

The matter of privateering, as proposed by the seceded States, has been the subject of serious consideration in the House of Commons. It was stated positively by Lord John Russell, in answer to the inquiry whether privateers sailing under the flag of an unrecognized power, would be dealt with as pirates, that the government had directed the sending of a naval force to the coast of America, for the protection of British commerce. Respecting the letters of marque issued by the Montgomery Congress, the government were of the opinion that the Southern Confederation must be recognized as belligerents. The blockade by the federal government could only be recognised, when effective. With regard to the collection of revenue from ships before breaking bulk, which might be an infringement of international law, so much depended on the circumstances, that the crown could make no immediate decision.

Lord John Russell said that the government felt that it was its duty to use every possible means to avoid taking part in the contest. Nothing but the imperative duty of protecting British interests in case they are attacked, would justify the government interfering at all.

Other important matters in connection with secession were under consideration, and American affairs were the topic of discussion and interest throughout Great Britain.

*That the secession of Kentucky will involve the immediate destruction of slavery in that State, even the disunionists themselves freely admit.* This result, with keen foresight, is now clearly announced by the anti secession newspapers in that State. The Louisville Journal in a recent editorial on the subject, says:

"The passage by the Legislature of a law of unconditional emancipation, within three months, of all such slaves as should accept the boon of freedom, would not extirpate slavery from our soil either more utterly or more speedily than the going of Kentucky into the Southern Confederacy would produce that result. Many even of our secessionists feel this great truth, in spite of themselves. We know of scores, we have heard of hundreds, of ardent secessionists in Kentucky, who, in expectation of her secession, have sent off or are making arrangements to send or take off their slaves into the Cotton States as the only hope of not losing them."

# The Principia.

NEW-YORK, SATURDAY, MAY 18, 1861.

LETTERS on business for the *Principia* should be addressed to M. B. WILLIAMS, the Publisher.

LETTERS for the Editor, whether for his consideration, or for the public, should be addressed to WILLIAM GOODSELL.

ORDERS for books or pamphlets may be addressed to either of the above.

But in all cases, the *business* matter should be on a slip of paper separate from suggestions or communications for the Editor—because business papers must be kept on the Publisher's file, by themselves. For the same reason, what is designed for the Publisher should be on one slip of paper, and matter designed for the Editor's attention or use should be on another, though all may be put into one envelope, and directed to either.

All letters for us should be carefully directed to 339 Pearl street, not to 48 Beekman street, nor to Box 1212, (the former address of Wm. Goodell, where some of his letters continue to be sent.) This is the more important now, as the office of our friends, there, is about to be removed; and letters directed there will be liable to be lost.

## DEMANDS OF THE PRESENT CRISIS.—A TIME FOR TRUE ABOLITIONISTS TO WATCH, PRAY, AND BESTIR THEMSELVES!

The hour of the nation's travail is come upon her, and there is no escape. The children are come to the birth, but is there strength to bring forth?

The question is one of life or of death, to the Nation—of the second birth or of the deep grave of the Nation's liberty.

Mere armaments, numerical strength, military skill, and pecuniary resources, alone, cannot settle the question. They may be necessary, but something else, above them and controlling them, is more necessary still.

Without moral strength, without Christian faith, hope, courage, patience, endurance, trust in God, and the Divine aid connected with them, there is no adequate help—Without those, in some good measure, there is no ground of assurance that even the minor victory of national supremacy over sectional revolt can be won.

But suppose this outward victory were gained. Suppose the lost fortifications were all recovered and amply fortified. Suppose the rebel troops were all annihilated or dispersed. Suppose the capital of the Confederate States were in the hands of Massachusetts troops, the Confederate Government broken up, and the ringleaders of the conspiracy were hanged, as they deserve.

What then? The grand question of deliverance or of destruction, might still be left pending! Would the victory be the triumph of righteousness, justice, human rights and liberty? Or of their opposites? Would there be a national abolition of slavery? Or would slavery survive the war? And would there be a national pacification, on the basis of tolerating slavery in the States? If the latter, the nation is not saved. Liberty is sacrificed. Justice is fallen in the streets, and the still heavier judgments of God are still impending over us.

Is there moral strength enough in the nation, its rulers, its administration, its people, whether in arms, or in council, to "proclaim liberty throughout all the land, unto all the inhabitants thereof?" If so, we are a saved nation. Otherwise we are not saved. Now is the time to decide. We are now come to the valley of decision. The struggle is still, mainly, a moral, a spiritual one. Shall the cannon's mouth proclaim "liberty" or shall it only proclaim "Union," ignoring liberty? That is the question. Shall the North and the South fight merely for the mastery?—or to decide whether the "Federal Government" or the "Confederate Government," or both, at once, over different sections of the country, shall bear sway—without deciding whether the Government we fight for shall secure human rights, or permit human chattelhood?

How strangely are those abolitionists befooled and bewildered, who think they have little or nothing to do, now, but to watch the progress of the war, to raise Union flags, to support the war, to enlist in the army, without doing anything—to disseminate, all around them, the truths of abolitionism—to preach everywhere, in public and in private, the duty and the necessity of a national abolition of slavery!

Never was there so favorable a time. Never were the ears and eyes of men more open to hear and to read radical

abolition truth. Is it a time for abolitionists to relax efforts, to hold fewer meetings, to diminish the number of lecturers, to preach fewer abolition sermons, to throw a less amount of anti-slavery literature, of the right stamp, before the people—just now, when it is most needed, and when the people are most ready to receive it?

Some abolitionists excuse their inactivity under the plea of resigning all into the hands of an over-ruling Providence that will take care of the result. This is the very fallacy that quieted the abolitionists of seventy years ago, and bequeathed to us our present troubles. Divine Providence controls human destinies by human instrumentalities, and he that truly trusts in Divine Providence will diligently inquire "Lord, what wilt thou have me to do?" A spirit of reliance upon Providence is a spirit of importunate prayer. And a spirit of acceptable prayer is a spirit of vigilance and activity in laboring to promote the objects of prayer. Let no heedless or idle abolitionist flatter himself with the notion that he trusts in Divine Providence. He is only trusting to a deceived heart, and cherishing his parsimony, or reputation, or carnal ease. If the nation is to be saved, it must be through the self-denying efforts and agonizing prayers of those who long and pray for the nation's salvation.

There is a vague impression that—somehow, the war will abolish slavery. We hope and trust it will. But does it make no difference how it is abolished? Whether it be done by the Nation, or in spite of its authorities?

Never was greater activity, wisdom and vigilance needed by abolitionists than at the present moment. "There is now a united North" it is said. Aye, but united in what, and for what purpose?

Already the *Herald* proclaims that the same strong hand that is to put down the seceders is to put down the abolitionists likewise. And, presto! ex-parte councils hasten to crush Dr. Cheever, and the Church of the Puritans! It is not a war for the abolition of slavery, say the leading political papers. It is not a war for the abolition of slavery, respond the leading religious papers. It would be horrible to allow the slaves to fight for their liberties, says the secular press. It would be horrible to allow the slaves to fight for their liberties, while we are fighting to put down the rebellion of their masters, says the religious press—aye, in some instances, the anti-slavery (!) religious press! Three fugitive slaves escape to Fort Pickens, for shelter, and Col. Slemmer sends them back to their masters. Fort Monroe is "much annoyed by fugitives seeking refuge there, but they are all returned." Gen. Butler of Massachusetts lands at Annapolis, to help put down the pro slavery rebellion; but forgets his errand and offers his services to the slaveholding rebels to help catch or shoot down their refractory slaves. Gov. Sprague of Rhode Island, it is said, returns to Hon. Geo. W. Hughes, of Washington, three slaves that had followed the Rhode Island regiment some ten miles, hoping to escape. Gov. Curtin of Pennsylvania forbids colored troops from the North, to pass through Pennsylvania into Virginia, lest they should make war upon the slaveholders with whom Gov. Curtin and Pennsylvania are also at war. "The people of Ohio make no war upon the institutions of the Southern States"—says the Cincinnati Commercial, "and were such the covert or avowed object of the General Government, there could not be found, within the limits of Ohio, a dozen men so foolish or so fanatical as to engage in any such crusade. On the contrary, they would crush out such an enterprise, at once, and forever."

In the face of such facts, is it wise, is it safe, is it faithful for abolitionists to ground the arms of their moral warfare—to disband—and to yield the reins of the anti-slavery movement into the hands of the Army and Navy—or rather into the hands of politicians, Republican and Democratic, by whom the Army and Navy are controlled?

Now is the very time to ply the President or Congress with petitions for the immediate abolition of slavery in the States. One of the first objections raised against this, is, the supposed want of Constitutional power. Hence the increased necessity of circulating and of studying our "National Charters." When the entire North is engaged in a war to support the Constitution, is it not a shame that not one man in an hundred, has ever learned, for himself, what the Constitution is? The abolitionist that is well posted up, on that subject, and other points of radical abolition truth, as all ought to be, has an opportunity for usefulness now, that he never had before.

At such a time, no abolitionist has a right to be uninformed, or to hide his light under a bushel, or to hoard, or to squander a dollar that can be transmuted into moral influence.

**BIBLE ABOLITIONISM—CHURCH ACTION—NOVEL AND RADICAL MEASURE.**—We are enabled to state, on the best authority, that a Church in one of our large cities, whose Pastor is extensively known among orthodox ministers, has unanimously adopted a Memorial and Petition to the President of the United States, urging him, for reasons therein stated, to issue, on his own official authority, as Chief Magistrate of a free nation, and as Commander in Chief of its military and naval forces (without waiting for the action of Congress) a Proclamation of liberty for all the slaves in the United States, offering them the national protection, and calling on them, as loyal citizens, to help support the Government, and suppress the rebellion.

We hope to present our readers with the Document entire, in our next issue, and also to publish a more brief form of petition, for the same object, recommended by vote of the same Church, to be circulated for signatures by our citizens generally.

Measures are taking, to invite other Churches to adopt similar action.

REV. THEODORE F. WHITE, who has been laboring for the Church of the Puritans in the absence of its Pastor, Dr. Cheever, being about to close the term of his labors in that locality, has been furnished with the following testimonial.

"Resolved, That having enjoyed the labors of the Rev. Theodore F. White for the last eight months, in the absence of our Pastor, the Rev. Geo. B. Cheever, D. D., we are happy to bear our testimony to the ability, fidelity, and affection with which he has ministered to us the Gospel of Christ, and to commend him to the regard and confidence of the churches of Christ wherever in the Providence of God he may be located."

Unanimously adopted by the Church of the Puritans, New York, May 14th, 1861.

It has been our privilege to form a very pleasant acquaintance with Bro. White, and to meet with him and hear him speak, in behalf of the slave, and of a pure gospel. We heartily add our commendation to that of the Church of the Puritans, and trust he will soon find a field of usefulness, where his labors will be appreciated and abundantly blessed. We rejoice to see true and faithful young men in the ministry, at a time when their help is so much needed.

THE REFORMER'S BOOK AND TRACT SOCIETY, is at Cincinnati, not New-York.—"The Child at Home" is published by the original "AMERICAN TRACT SOCIETY" at Boston. We state this, in answer to a letter from the country, and for the information of others.

## News of the Day.

The papers are still filled with rumors, speculations, conjectures, and anticipations, along with a comparatively small proportion of authenticated news. And much that passes for news, to-day, has to be contradicted, to-morrow. We find it difficult, under such circumstances, to select authentic news, so early as to give it to our readers seasonably, or without being a little behind the time.

We commence, this week, with selections that were left over, from our last.

The Slave States, Tennessee and Arkansas are now to be reckoned out of the Union. North Carolina no better; Missouri doubtful; Kentucky probably ditto; Virginia divided, but under control of secession; Maryland, ditto, but, just now, kept in check by the Federal Government; Delaware alone remains decidedly loyal. All the others seceded long ago.

GERRIT SMITH has made an able and excellent speech upon the war, which appears in the *N. Y. Daily Tribune* of May 3. He speaks of the capture of Washington as a possibility. Among other good things he says, is the following:—

"It is not enough that we have a South wicked enough to go against. We must have a North righteous enough to go for. A slave-catching North is no better, but is immeasurably worse than a slave-owning South. The North can not at the same time go against and for slavery."

He says, further:—

"The repeal of the Fugitive Slave Act would correspond



with even the present state of the public mind. The first gun fired at Fort Sumter, announced the fact that the last fugitive slave had been returned."

We hope it may prove so, but shall not feel sure of it until we have a National proclamation of the abolition of slavery, or its extinction in some way.

"What are we fighting for?" *The N. Y. Times* asks this question, and the substance of its answer is, that the whole country must be homogenous in its institutions. Whether the *Times* means that the whole country must have slave institutions or free institutions, we do not certainly know. But what else can it mean? Pecuniary considerations, as usual, occupy the chief attention of the *Times*. It says:—

"A New York merchant naturally desires that all his customers should be subject to the same laws as himself. Under the Constitution of the United States, it was so. The State of South Carolina having seceded from this instrument, he is coolly informed that his customers in it will not pay. He has no means whatever of enforcing his rights. So far, consequently, is the field of his operation curtailed. This is the reason why secession is so hateful to the Northern ear. New York, to-day, has investments in other States, to the amount of \$1,000,000,000. Should all the States 'shoot madly from their sphere,' the greater part of this vast sum would be lost. A company of merchant princes constructed the Illinois Central Railroad, at a cost of \$40,000,000, every cent of which was furnished from the Eastern States and from Europe. Not a penny would have been furnished under the doctrine of State Rights. This great enterprise, which has enriched Illinois to the amount of hundreds of millions, would be valueless to its owners, should Illinois follow the example of South Carolina. For this reason it is felt in all the Free States that secession is the destruction of property; that it is pure anarchy, threatening the subversion of society itself. This is the key-note of the great uprising, which has no parallel in history. It touches every man in his tenderest spot. It destroys not only the present, but all hope for the future. The fact that the prevailing sentiment has not yet fully articulated itself, only adds to its intensity."

In closing, the *Times*, seems to strike, faintly, a higher strain:—

"The contest in which we are engaged is not an American war, but a war of humanity, which enlists in our cause every noble sentiment and impulse. Every inventive brain and every lover of freedom range under our banner, rendering us as invincible as Truth and Justice themselves."

Doesn't this mean abolition? If not, what does it mean?

**Infamy of a Southern Senator.**—A correspondent of a Southern paper, from Montgomery, says that a public functionary of the rebel Government, declared that "while he was a Senator in the Federal Congress at Washington, he earnestly dissuaded certain Southern officers—navy officers—from throwing up their commissions in the United States service, hoping that commands would be assigned them, and that thus a portion of the navy might be run into Southern ports."

**THE SATANIC SOCIETY** for promoting national unity has concluded to wind up its operations. Messrs. Bliss & Winslow have found the rigor of this northern climate too much for their young giant. The exposure in Union Park on the 20th of April, finished up its brief life. Let no man disturb its ashes.—*Am. Baptist, May 7.*

**Gerrit Smith** has given \$10,000 for the benefit of the families of those who have volunteered in the army of freedom.

**Arlington Heights** in Virginia, within cannon shot of the President's house, commands Washington City. Virginia purchases this spot, with the avowed design of making it a military post, next secedes from the Union, then joins the Confederate States, whose President threatens to capture Washington City, and finally protests her peaceable intentions, adding that if the Federal Government should invade the soil of Virginia, by attempting to occupy Arlington Heights, it would be a just cause of war!

**Patriotic Contributions.**—The *Tribune* publishes a list of "free gift offerings of the people, advanced for war purposes," (including appropriations of several states, cities, towns, &c.,) amounting to twenty-three millions of dollars. This is exclusive of about thirty-four millions offered to be loaned, of which Secretary Chase accepted but a small portion.

**The N. Y. Herald** is foremost in urging the drilling, equipping, and sending forth more troops. But the *Herald* knows how to play at fast and loose, and would as soon urge the raising of troops for Jeff. Davis, as for President Lincoln, if it could make more money by it.

**THE VAN BURENS.**—What has become of Martin Van

Buren and his son John? On which side are they to be counted? Are they waiting to see how the wind blows? But no matter. The time for their influence has gone by.

**GEN. SCOTT** will not be caught napping. His agents and scouts are hourly starting for, and arriving from, all sections of the revolted territory. No hostile army can reach the Potomac without a day's prevision, on his part, for its approach.—*World.* Query. Is one day sufficient?

**RAYMOND AND BENNETT.**—The *N. Y. Times*, May 10, repudiates the idea that the war is against slavery, and loudly censures the *N. Y. Herald* for having said that the social systems of the South are doomed to be swept away by it.

**The New York Sun** affirms that Confederate scouts are already in the streets of New York, and adds:—

"Jeff. Davis has succeeded in enlisting recruits here in this city; and one who passes through the streets, within a few blocks from our office, can hear the click of their guards, and the ring of southern steel," as Governor Pickens and Stealins calls it—as they ground arms and shoulder arms, aye, and order arms, in the Satanic armories about us—although the voice to an unpractised ear, very much resembles the wild rattle of machinery, and the shuffle of printing presses in various newspaper offices, at hand. But it is the shuffle, the double shuffle, of the most miserable treason under the sun; preparing to spread the winding sheets of our noble soldiers, and our loyal citizenship. Hark ye, friends—the Montgomery Government has its sentinels all the way through Long Island, from within a mile of Fort Hamilton, (and we measure the distance,) and through Manhattan Island, from within hail of the ferry boats as they pass.

The threat was made, by some rash writer at the South, to invade New York—to capture New York. But the rebel court laughed in secret at the thought that New York was already entered by stealth."

We know not whether this be so. But if it is, and if Mayor Wood, Rev. Van Dyke, and others of that class, are privy to it, the public would be no better off, for their knowledge.

**The attempted Poisoning.**—It seems that the attempt to poison the troops stationed at the Relay House was much more widespread and serious than was at first suspected. Strychnine was introduced into the camp, by vendors of cakes, apples, and goodies, in large quantities. Gen. Butler alludes to the subject in special orders, and says:

"Are our few insane enemies among the loyal men of Maryland, prepared to wage war upon us in this manner? Do they know the terrible lesson they are teaching us? Can it be that they realize the fact that we can put an agent, with a word, in to every household, armed with this terrible weapon?"

#### SATURDAY MAY 11.

**Threatened outbreak at Frederick.**—A special messenger has this evening reached Mr. Lincoln from Frederick, giving intelligence of an expected outbreak, and invoking, in behalf of Gov. Hicks, immediate aid from Government. Gen. Scott and Cameron are now in consultation with the President thereon.—*Tribune.*

What does this mean? Was it a "threatened outbreak," of the slaveholders? Or of the slaves? If the former, would Gov. Hicks have asked immediate aid from the Government, after having given leave to the Virginia troops to occupy Maryland Heights? If the latter, what have Gen. Scott and Cameron, and the President to do with it? Give us more light. What answer did they return? What are the facts?

**Slave Insurrection in Kentucky.**—*Rising Sun, Ind., Friday, May 10, 1861.*—The telegraph operator at Patriot, Ind., telegraphs that he has been called upon to aid in quelling a negro insurrection, which broke out in Owen and Gallatin Counties, in Kentucky. Great fears were felt, as it was supposed the negroes were led on by two or three white citizens of Kentucky. The people are gathering all their forces to put down the rebellion, and runners have been sent into Indiana for assistance. Capt. Willis of this place, who has a company for our own State service, has telegraphed that he would send his men and arms to their assistance, if needed.

The telegraph line has been down all the morning, between Patriot and Vevay, so we are without any news from the latter place. It is thought the line has been cut by the insurgents, to prevent the transmission of the news of the insurrection.

**Aid for Government refused.**—Application has been made by private parties of the Eastern States to Gov. Curtin, to permit bodies of armed free blacks to pass through Pennsylvania. They met with unconditional refusal, and great satisfaction is expressed here, at the Governor's decision. These applications were to rouse the slaves of the Southern States to rebellion.

The time may come when the aid of colored citizens will be welcomed. But only look at the absurdity. The slaveholders are in rebellion against the government, and if the slaves should take up arms on the part of the government, that too, would be rebellion! If this be not bowing down to the sacred majesty of slavery, and making slavery itself a government, what could be? Gov. Curtin turns back colored troops in aid of the Federal Government, lest slaveholding rebels should suf-

fer damage? Does it need a seer to predict the issue of the present struggle, if it is to be carried on after this fashion!

**The Newburyport Herald** announces with approbation the following:

It is reported that Gov. Sprague has returned to their owner, Hon. George W. Hughes, of Washington, three slaves that followed the Rhode Island Regiment some ten miles, hoping to escape. We also have a report from Fort Monroe, that they are much annoyed by fugitive slaves seeking refuge there, but in all cases they have been returned.

**Gen. Butler, his infamy confirmed.**—The report that Massachusetts troops had been ordered to suppress negro insurrections, is confirmed by a letter of Gen. Butler to Gov. Hicks, under date of April 28. The General says:

"I have understood, within the last hour, that some apprehensions were entertained of an insurrection of the negro population of this neighborhood. I am anxious to convince all classes of persons, that the force under my command, are not here in any way to interfere with, or countenance any interference with the laws of the State. I am, therefore, ready to co-operate with your Excellency in suppressing, most promptly and effectively, any insurrection against Maryland."

I beg, therefore, that you announce publicly that any portion of the forces under my command is at your Excellency's disposal, to act immediately for the preservation of the peace of this community."

The Governor replied that the citizens were fully able to suppress any slave insurrections, and declined General Butler's offer.

Our special Washington dispatch, this morning, will send a thrill of grateful relief through the country—through the North and the South—but especially through Virginia, Tennessee and Missouri. The government has decided to interfere, promptly and vigorously for the protection and support of the Union men of every border state where assistance is needed.—*N. Y. Sun.*

But suppose the said "Union men" are black, with "no rights" which the white man is bound to respect? will the Government "promptly and vigorously interfere for their protection?" If not, why not, but because slavery is the god of the Americans?

**Western Virginia.**—Wheeling, May 10.—The convention to form a separate state, west of the Alleghenies meets at Washington Hall on Monday. It is expected that thirty counties will be represented, including Hancock, Brooke, Ohio, Marshall, Monongahela, Tyler, Wetzel, Pleasants, Ritchie, Marion, Wayne, Jackson, &c. These counties are firm for the Union, no matter what Eastern Virginia may do.

**The Prospect.**—The *N. Y. World* says, in all probability the unnatural lull of the past two weeks will, before many days, be broken by a great, perhaps a decisive battle in the vicinity of Washington. All the information which we possess of the movements of the southern forces point relentlessly to this conclusion. There can hardly be a doubt that the southern leaders are aware that every day of delay amplifies the resources and increases the force of the Government at Washington, while it sensibly abates the enthusiasm of the rebel troops, and depletes a meager treasury, scantily filled by compulsory loans, and destitute of any means of replenishment. The northern army rolls steadily southward, wave on wave. The South has already recruited to the final extremity. It is therefore to be presumed that, if she intends to fight at all, it is her interest to precipitate a collision.

The *World* positively condemns the *Herald's* project for a discussion of pacification measures by Congress.

**MORE MADNESS.**—The *N. Y. Herald* says an insurrection of the slaves in Ewen and Gallatin Counties, Kentucky, is raging to such an extent that an appeal has been made to the people of Indiana for assistance to suppress it, and Captain Wills, of Rising Sun, Indiana, has offered the services of two companies to the Kentuckians to put down the insurgents.

The *N. Y. Times* has a similar account.

**MATTERS AT WASHINGTON.**—The *N. Y. Herald* says, from Washington we have assurances that the utmost activity exists on the part of the Executive and the War Department in providing for the emergency; that their movements are by no means slow, but on the contrary most energetic in preparing to prosecute the war vigorously, when the arrangements are fully completed. Troops continue to pour into Washington from the North.

**U. S. Troops through Baltimore.**—Washington, Friday, May 10.—Yesterday was one of the most important days since the commencement of the campaign. Baltimore was fully opened to the passage of Federal troops, and that city was fully redeemed from the Secessionists, who have so nearly ruined it. One of the officers informs me that he never saw such a demonstration of joy as was manifested by the Baltimore people at the landing of the troops from the steamers. Upwards of ten thousand people assembled, and followed the troops through the streets. Not a hiss nor a sound of disapprobation was heard during the whole march. The people seemed to vie with each other in cheering, and other patriotic demonstrations.

The Stars and Stripes were thrown to the breeze along the route, while the soldiers responded with hearty cheers to the demonstrations.—*Times.*

CAIRO, ILL.—Messages have been passing constantly between the Government and Cairo. Trouble is anticipated there every night. Messages have been dispatched to-day to Cairo and other points, ordering the concentration of a large body of Western troops at that point.

The President is receiving daily hearty responses from Tennessee, Kentucky and Maryland. A brigade from each of those States will soon be in the field.

Seven hundred thousand Southern men are ready to offer their services, but they have no reason to think that their offers would be accepted, because they are black, and held as slaves.

Volunteers.—Washington, May 10.—It is calculated that at least 300,000 volunteers have tendered their services to the Government.

Seizure of Gun.—Winans.—The War Department received a dispatch to-night from Gen. Butler, stating that he had just seized the famous steam-gun built by Ross Winans, of Baltimore. He attempted to send it to Harper's Ferry for the Virginians. Secretary Cameron replied: "Compliments of the Government to Gen. Butler and command. Seize everything being sent to the rebels."

Orders will be issued to arrest Winans, who, if he is caught, will be treated summarily. He is the same who gave five hundred thousand dollars to aid the Secessionists in the work of treason.—Times.

NEWS EXPECTED.—It is evident from the tenor of our dispatches that some movement of startling importance is in contemplation, and will soon be made by the Government against the Secessionists. What direction this movement will take, it is of course impossible to say—whether towards Norfolk, Richmond, or Harper's Ferry. Our Washington correspondent states that there are now in Washington and in the immediate vicinity some 30,000 troops, and more are daily arriving, both by railroad and by transport.

#### MONDAY 13.

A messenger sent from Gov. Hicks of Maryland, to Gov. Letcher at Richmond, has returned, and reports that the Virginians expected 80,000 troops to arrive from the South, at Richmond, on Tuesday.

It is said that three thousand applications have already been made to the Southern Confederacy for letters of marque.

Suspicious.—A quantity of uniforms, made for the soldiers of the State of Alabama in their war against the United States, had been seized by the Superintendent of the N. York Police, as contraband, being designed for treasonable purposes, and were delivered to the United States Marshal. But the District Attorney, without examining the evidence offered, ordered the Marshal to return them, and he was obliged to comply!

Cairo [Ill.] situated at the junction of the Mississippi and Ohio Rivers, commands the navigation of both those rivers above that point. Hence its importance to the Government, as well as to the Secessionists.

The Charleston Mercury complains that both the belligerent forces are acting only on the defensive, and says:

"Neither party makes a traverse, and in consistence with the record of the present proceeding, there is no reason why both may not be successful, without the slightest damage to each other."

#### TUESDAY 14.

The State of "New Virginia" is regarded as a "fixed fact," which the coming week will develop in all its proportions. If "New Kentucky" would follow suit, it would be well for the interests of civilization and liberty.

The rebel forces in Virginia.—Fayette McMullen has just got in from Richmond. He says there were 10,000 troops there, 10,000 at Norfolk, 7,000 at Harper's Ferry, and others were preparing to leave Richmond for the latter place. Nothing is thought of, or talked of but military forces and operations. Every other man is a soldier, and business is done gone forever.

Harper's Ferry.—By way of Harrisburgh we have a report from Harper's Ferry, to the effect that the troops at that point, at the end of the week, numbered 6,000 altogether, only about three-fourths of whom were armed. The western Virginians were withholding supplies, and only one day's provisions were on hand. All supplies in the surrounding country would be exhausted in a fortnight. The rifles saved from the wreck of the arsenal, do not exceed 1,000, and the rebels at present, cannot manufacture over twelve per day. The force on this side of the Potomac did not exceed 600.—World.

The Convention of Western Virginia, met at Wheeling yesterday. The attendance was large, and the feeling on the entire line, from Wheeling to Baltimore, was enthusiastically in favor of separation from the Eastern portion, and the maintenance of the Union. It was feared that the Secessionists would pour troops into the Wheeling district, to break up the Convention, and a special agent was accordingly dispatched to Washington, asking for material aid. He had an interview with the authorities yesterday, and was assured that the government would lose no time in sending assistance.—Times.

Major Anderson, now Colonel Anderson, arrived in this city, late on Saturday evening, and is stopping at the Brevort House. He expects to go West in a day or two.

#### WEDNESDAY 15.

Missouri.—St. Louis, Tuesday, May 14th.—Gen. Harney publishes, this morning, an address to the people of Missouri, in which he calls attention to the military bill recently passed by the Legislature, which he regards as an indirect ordinance of secession, manifestly unconstitutional, and it ought not to be upheld by good citizens. He says, whatever may be the termination of the present condition of things in respect to the Cotton States, Missouri must share the destiny of the Union. All her material interests point to this result, and so important is this regarded to the great interests of the country, that I venture the opinion the whole power of the United States Government, if necessary, will be exerted to keep Missouri in the Union.

Maryland.—Gen. Butler yesterday issued a proclamation in explanation of the motives which induced the occupation of Baltimore. He guarantees the safety of all citizens following lawful pursuits, but warns all sympathizers with secession that they must cease giving "aid and comfort" to the enemy. The document, which is of the utmost importance, was issued after consultation with the authorities.—Times.

Baltimore was occupied by Federal troops on Monday evening, and they now have an encampment on Federal Hill, overlooking the city. The movement was made by Gen. Butler with so much quietness, that the troops were in the streets before the citizens were aware of their proximity.—Id.

At a late hour we learn that Winans was arrested at the Relay House, on his return from Harper's Ferry. His case will now receive the attention it deserves.—World.

#### WASHINGTON May 14.

Spies.—Spies are daily arriving here from the South, and yet the government does not molest them. Two of the most notorious characters are now gathering all the information they can, for the purpose of reporting it at Richmond.

An Important Statement reaches us from Harrisburgh, to the effect that Govs. Curtin of Pennsylvania and Dennison of Ohio have entered into a compact with the Union men of Western Virginia, pledging the entire available forces of those States to protect the Union men there against the home Secessionists and Eastern Virginia. It is also stated that the Governors of Indiana and Illinois have made a similar compact with the Union men of Kentucky and Missouri. Another still more important statement is made. It is that the Governors of all the Free States from Pennsylvania westward have received a pledge from President Lincoln that there shall be no stop to the war until the national flag floats once more over all Federal property.—Times.

The Massachusetts Legislature met in special session yesterday, and Governor Andrews sent in his message. It is exceedingly patriotic in tone, and gives a detailed history of the action of the State. Among other matters he states that he has sent a special messenger to Europe to purchase Minie rifles, or other improved arms, to the value of fifty thousand pounds sterling. The Governor recommends the establishment of a State Military Encampment, and the negotiation of a loan sufficient to meet all probable expenses.—Ibid.

FREE SAILORS SOLD INTO SLAVERY.—THE CAPTURE OF THE CREW OF THE STAR OF THE WEST.—Ten of the crew of the unfortunate Star of the West, Capt. McGowan, which after her mishap at Charleston Harbor, was captured by the Rebels at Indianola, Texas, arrived in this city yesterday afternoon, on their way to their homes in New-York. Our reporter had an interview with them at the Michigan Southern Depot last evening, and found them, as might have been expected, a rough, hardy set of fellows, bronzed by exposure, and fatigued by travel, but with the genuine characteristics of the sailor, ready to sail again the same cruise if called upon.

They report that the Star of the West, manned by a crew of 40 men all told, with a cargo of provisions, arrived at Indianola, on the Texas coast, on the afternoon of the 17th of April, and anchored off the town, awaiting, as per orders, the arrival of a detachment of Federal troops from the northern part of Texas. About 1 o'clock on the morning of the 18th, the look-out discovered a steamer approaching them, and called the captain. The stranger craft came alongside and hailed them, informing them that they had 350 United States troops on board, and wished to transfer them. Captain McGowan suspecting nothing, called up the crew and employed every facility for transferring about 100 rebels into his steamer. He did not discover his mistake until the captain of the rebel force established guards in every part of the vessel, hauled down the Stars and Stripes, and run up the Lone Star of Texas.

The rebels were so elated with their success in capturing an unarmed merchant vessel, that they fairly danced on the decks for joy, but were suddenly checked in their extravagant demonstrations by the gallant Captain of the steamer, who intimated that he did not consider the capture of an unarmed steamer with a defenceless crew, by a detachment of troops twice their number, and armed to the teeth, a very courageous performance. The rebels, although intensely enraged, swallowed their feelings and sneaked off to their guard duties, which were kept up closely during the night.

At daybreak, the leader of the rebels summoned the crew of the steamer and gave them their option, to work the steamer to New-Orleans, or to be thrown into irons. They chose the former, and at sunrise weighed anchor and set sail for New-Orleans. Every step of the crew was followed by the bayonet. The sailors performed their duties, eat their meals, took their

turns at the wheel, and slept in their berths, with the point of the bayonet in close proximity with them.

At length the steamer reached New-Orleans and was towed up to the levee as a prize, in the presence of thousands of the rebels of that city, who indulged in the same wild and jubilant extravagances which had characterized the rebels on board. They crowded around the craft, demanding that the d—d Federal Yankee troops should be led out. Their surprise and mortification may be imagined, when the hundred rebels marched out forty unarmed sailors in their blue shirts and tarpaulins. The crowd would not be satisfied until they had carefully examined the vessel, that there were not some of the d—d Yankee troops on board.

A consultation was held by the authorities, and not knowing what to do with the forty, they sent them to the Gulf of Mobile, strongly guarded. The steamer, when they left was rapidly being converted into a war vessel.

Arrived at Mobile, the forty again witnessed another carnival over their capture. Another consultation was held, and the rebels at Mobile not wanting them, and not knowing what to do with them, sent them, under a strong guard, to Montgomery. At Montgomery another consultation was had. The mob violently clamored that they should hang them. The leaders not feeling warranted in hanging peaceful merchant sailors, summoned them to the State House, and by offers of high wages and other flattering inducements, tried to persuade them to enlist in the rebel navy. They urged as inducements, that they had no sailors, and would pay them any sum if they would serve in their navy. The entire crew, with the exception of one coward, gallantly and firmly refused, and demanded that, as they were not in the service of any Government, they should have their rights. The leaders enraged at their ill-success, then told them that they must enlist or leave in half an hour. They chose to leave in half an hour, and long before that time they were on their way back to Mobile.

Three of the colored sailors, all free men, were taken by the leaders, put up at auction the same day, sold, and hurried off into slavery. As soon as they arrived at Montgomery these unfortunate men were seized, not allowed a word of defence, and hurried off like cattle into the interior, under the tender mercies of the slave-driver.

From Mobile the crew left for the North in different directions. Capt. McGowan was allowed to go to New-York from Montgomery by the eastern route. The ten who arrived here yesterday left New-Orleans, whither they went from Mobile, on the 30th, and worked their passage up the river, arriving at Cairo on Sunday night.

During the sail up the river they were treated like dogs, insulted and jeered at, at every landing place, and allowed scarcely enough of provisions to keep them from starving.

At Cairo, they reported themselves to Col. Prentiss, who promptly attended to their wants, and procured for them free passes over the Illinois Central Railroad to Chicago. The crew speak in the highest terms of the Colonel as a gentleman, every inch of him; they were also highly pleased with the reception from our boys at Cairo, and give it as their opinion that the rebels will think twice before they attack them.

The crew were furnished with passes by the kindness of Geo. M. Gray, Esq., of the Michigan Southern Railroad, to Toledo, and left that night at 8 o'clock.—Chicago Journal, May 8.

The above account speaks of three colored sailors. The following, from the N. Y. Evening Post, names but two, Levi Mann and Walter Goodyear.

LEVI MANN AND WALTER GOODYEAR.—If a government be bound, as one of the ends for which Governments are founded, to procure for its citizens from other powers every respect and privilege to be claimed under international law, and if it feels itself aggrieved by any wrong inflicted upon one of them, how much is the government of the United States now bound to insist upon the rights of the two unfortunate negroes of the Star of the West, whom the government at Montgomery has sold into slavery!

In the case of the Hungarian Koszta, some years ago, men rejoiced not only that the weak had been rescued from the strong, but that the majesty and authority of the United States had been upheld. Freedom feels herself assailed in the least wrong done to one of her servants.

The very insignificance of these two negroes demands the more at the hands of their government, and their helplessness appeals to the twenty million freemen in whose service they have met a fate which threatens to be more bitter than death itself.

Adventurers from the slave states, assisted by accomplices here, have been in the habit for so many years of kidnapping free negroes, and have seen the free States compelled to endure the outrage, that no doubt the Montgomery government thought it might with impunity commit this breach of the laws of war. It almost seems as if their expectation would be fulfilled, and that there is great danger of the act being overlooked in the hurry and excitement of the day, for, with the exception of the Evening Post, none of the New-York press have made any comments on the affair. It is, however, much talked about. Let us hope that the Confederacy shall be forthwith taught that it shall be compelled to obey the laws of war, even should it be necessary, in order to enforce the lesson, to retaliate in a manner to which we need make no more distinct allusion.

The honor of this government will be stained if it does not make its own the cause of Levi Mann and Walter Goodyear.—Evening Post.

Gov. Hicks has issued a proclamation calling out four regiments of Maryland Infantry, to serve for three months, in which he states that he has the written assurance of Secretary



Cameron, that they shall be required to serve only in Maryland and the District of Columbia.

Another spy has been captured. He had dispatches for General Lee, the commander of the Virginia rebels, concealed in the panel of his carriage. He will be properly dealt with.

#### THURSDAY, APRIL 16.

*New-York troops for Washington.*—The President, in accordance with the request of the New-York Committee of defence, has directed the organizing and forwarding of the fourteenth regiments now in New-York and Brooklyn.

*Hon. John C. Breckenridge*, it is said, has seceded from the secessionists, has united with the Unionists, and is to take a command under Col. Anderson, at Cincinnati. Remarkable, if true.

*Baltimore, Wednesday, May 15—Noon.*—It is reported that a fleet of seven steamers, with United States troops, are now coming up the river.

WASHINGTON, May 14, 1861.

*Traitors in Washington.*—Traitors still abound in Washington. The last piece of knavery of which they are guilty in this town is an attempt to blow up one of the northern regiments, quartered in a dwelling house. Kegs of powder had been found under the building, with a train leading outside. Fortunately it was discovered before the fatal spark was applied. The fire at Willard's, the other night, was unquestionably the work of secession scoundrels in our midst. The attempt to poison the Massachusetts troops at the Relay, is another specimen of their temper and work. Washington is full of these scoundrels, who keep silence so long as they can keep sober. Several of their number play spy for General Lee and Governor Letcher, staying here a week or two, and carrying all the news to be had, to the aforesaid dignitaries.

*The Potomac open.*—The government keeps the Potomac open, and will do so at every cost. The Pawnee dropped down to Alexandria the other day, and anchored, running her guns out of the port-holes on the Alexandria side. There were two or three regiments of troops in the town at the time, but no one attempted to interfere with the vessel. Some of the Alexandria secessionists have been imprudent of late, stopping the supply of fish and vegetables, and the government thought it about time to give them a gentle reminder of its power.

*An Ohio girl enlists to join her lover.*—A young girl of Ohio, whose lover had enlisted, determined to join him. She was inspected, accepted and sworn in with the rest of the company, marched to Camp Jackson, Ohio, drilled there several days, when she was sent with the Third Ohio Regiment to Camp Dennison, near Cincinnati. Here she assisted in all the duties of forming a new camp, handling lumber, standing sentry, &c., until Saturday last, when, ascertaining for the first time that there were two Camp Dennisons, and that while she was in one, her lover was in the other, in Lancaster, Pennsylvania, she went to Colonel Morrow, and requested to be changed from the company she was in, giving as her reason that she preferred to associate with Americans, and her company was composed of Irishmen.

Her real design was, when her request should be granted, to choose a place in one of the companies of the Second Regiment, not knowing that it would be impossible to change her from one regiment to another. Colonel Morrow discovered the secret of her sex.

Marshal Thompson supplied her with apparel more appropriate to her sex, having enrobed herself in which she expressed a desire to leave, as she had friends in the city with whom she could sojourn. She was released.—*Cincinnati, O. Gazette.*

#### FRIDAY 17th.

The rumor this morning is that an attack on Washington is determined upon, and, it may be daily expected—that Arlington Heights are "to be occupied to-morrow"—the third or fourth announcement to that effect!

The Baltimore and Ohio Rail Road near Harper's Ferry has been blown up and torn in pieces by the Rebels.

Other uncertain rumors we omit to mention.

#### SENTIMENTS AND OPINIONS.

*Baptists in Georgia.*—Among the resolutions of the Georgia Baptist Convention, recently held at Athens, are the following:

*Resolved*, By the members of the Baptist Convention, of the State of Georgia, that we consider it to be at once a pleasure and a duty to avow that, both in feeling and principle, we approve, endorse and support the Government of the Confederate States of America.

*Resolved*, That we acknowledge, with devout thanksgiving to Almighty God, the signal favor with which, up to this time,

He has blessed our arms and our policy, and that the Baptist Churches of this State be requested to observe the first and second days of June next as days of fasting and prayer, that God will deliver us all from the power of our enemies.

#### MR. VAN DYKE AGAIN.

Under date of the 6th instant the Rev. Henry J. Van Dyke, of Brooklyn, publishes a card, in which he says: "While holding and teaching the doctrine of obedience to government as a Christian duty, I do not sympathize with the fierce war spirit which is abroad in the land; and have not said in the pulpit anything designed to censure or approve the policy and purposes of the present national Administration."

Mr. Van Dyke, last winter, made himself conspicuous as the author of one of the most malignant attacks upon Northern sentiment ever uttered in any pulpit. It is evident from his card that his sympathies are still with the slaveholders, and that if he dared to do so, he would pray publicly for the success of the Southern rebellion. When his country is in peril, and the people are aroused as one man, this slavery-loving divine denounces the patriotism of his fellow-citizens as "the fierce spirit of war," and tells us flatly he does not sympathize with it. We have to say, in the first place, that no one but a traitor at heart would thus misrepresent and misname the patriotic feeling which now animates the Northern people; and, in the second place, that those who are not traitors do "sympathize" with the general feeling, and do either "censure or approve the policy and purposes of the present national Administration."

It is evident that Mr. Van Dyke, while really sympathizing with Jeff. Davis's pirates, is too cowardly to declare it in Brooklyn. Let him remember that there is a part of our country where, just at present, people can abuse the North to their heart's content, praise slavery and rebellion as often and as loudly as they please, and if this does not satisfy them, can shoulder a musket and go to war with the loyal states. The Gulf states are open to him, and chaplains are wanted for the rebel army.—*N. Y. Evening Post.*

#### THE CAUSE OF OUR TROUBLE.

As to the cause of our present trouble, there can be no further doubt. It is slavery. Slavery originated the discord that has existed between the North and South. There has not been an event of an irritating character that has transpired in the last fifty years in our National Councils, but may be traced to slavery. All the important measures that have been adopted in Congress and the Churches, for that period, have been framed, if not by the open and shameless dictation of slavery, which sits supreme as God, yet in the light and in the view of this arrogant power. Yes it is slavery that laid the foundation, and has nourished into its present formidableness, the evil that now is seeking to overthrow the foundations of Government."

"Every day, the fact is seen more and more clearly, that the conflict into which we enter, is really nothing else but a struggle for Freedom. Casting aside all circumlocution, the South have made war upon us for slavery, and we meet them in the contest for Freedom. And as God was with His people at the Red Sea, and buried the hosts of Egypt in the closing waters; as He was with Gideon and his chosen comrades when they faced the tyrants and invaders of Israel, and swept them down like the mown grass, so He will be with us in this holy cause, if we but put our trust in Him. Let our men of war who go forth to the conflict, remember they are not contending for conquest and aggression; but they stand with God for right—for law—for FREEDOM, against oppression. Let them remember the words of Jefferson, that "God has no attribute that can take sides with oppression." May all be boastful only in God, in Right."—*Amer. Wesleyan.*

#### NOT A WAR AGAINST THE SOUTH.

It is a great mistake to suppose that the war, which is now being initiated, is a war "against the South," or against Southern Institutions. It is true that geographically the North occupies one side of the controversy and the South the other, but this is simply owing to the fact that the treason which renders the war inevitable, originated and prevails only at the South, while loyalty to the Union is the universal sentiment of the Northern people.

The North have, from the beginning, acted only upon the defensive. The Federal property has been plundered or destroyed by the seceding States, and the North stood still. It was not until treason assumed such gigantic proportions as to threaten the destruction of the Union, that the loyal people of the Free States were roused from their dream of

security and their hope of peace. That they are aroused, the signs of the times abundantly testify, and that this war forced upon them is to be fought out to the bitter end is one of the things in regard to which no doubt need be entertained.

When peace shall have been conquered, and the seceding States restored to the Union, they will come back with all their rights unimpaired, their sovereignties fully guaranteed, and their domestic institutions as subject to their own control as are those of New-York, to-day. Albeit there may be hanging of individual traitors and the scattering of demagogues and adventurers who have maddened and betrayed the South into the policy and the crime of rebellion.—*N. Y. Times, May 10.*

*Distracting Questions* are no longer to be blinked, as if they were set to teach men to blink well, to blind one half of our teachers, and preachers and public men, and bewilder the other—but they are to be settled, so to cease. And the heroes and heroines of maudlin miserable romance, are no longer to be the models of our young men and women—the artistic models of young writers and social painters—but in their place, there are to be living exemplars of bravery and magnanimity—true tales of true times. These things we say must affect the whole type of American mind; the whole face of American society.—*N. Y. Sun.*

Mr. D. Smith, of Smith's Hotel, Saratoga Springs, has issued a handbill for Southern circulation, wherein he boasts of his acquaintance with "many Southern people," and adds:

"Sympathizing with them in their efforts to maintain their rights, he feels his guests will be spared many vexations that would occur in places where different views are entertained."

—Is it strange that Southerners misunderstand and displease the North, in view of such exhibitions on the part of her recreant sons?—*Tribune.*

## Family Miscellany.

### THE DUMB CHILD.

She is my only girl;

I asked for her as some most precious thing,

For all unfinished was Love's jewelled ring,

Till set with this soft pearl;

The shade that Time brought forth, I could not see,

How pure, how perfect seemed the gift to me.

Oh many a soft old tune,

I used to sing unto that deaden'd ear,

And suffered not the slightest footsteps near,

Lest she might wake too soon;

And hushed her brother's laughter while she lay—

Ah! needless care! I might have let them play.

Oh, if she could but hear

For one short hour, till I her tongue might teach

To call me MOTHER, in the broken speech

That thrills the mother's ear!

Alas! those seal'd lips never may be stir'd

To the deep music of that lovely word.

My heart it sorely tries

To see her kneel with such a reverent air,

Beside her brothers at their evening prayer,

Or lift those earnest eyes

To watch our lips, as though our words she knew,

Then move her own as she were speaking too.

I've watched her looking up

To the bright wonder of a sun-set sky,

With such a depth of meaning in her eye,

That I could almost hope

The struggling soul would burst its binding cords,

And the long pent-up thoughts flow forth in words.

The song of bird and bee,

The chorus of the breezes, streams and groves,

All the grand music to which Nature moves,

Are wasted melody

To her; the world of sound, a tuneless void;

While even SILENCE hath its charm destroyed.

Not of ALL gifts bereft,

Even now. How could I say she did not speak?

What real language lights her eye and cheek,

And renders thanks to Him, who left

Unto her soul yet open avenues

For joy to enter, and for love to use.

And God in love doth give

To her defect a beauty of its own:

And we a deeper tenderness have known

Through that for which we grieve.

Yet shall the seal be melted from her ear,

Yea, and my voice shall fill it—but NOT HERE.

When that new sense is given,  
What rapture shall its first experience be,  
That never woke to other melody,  
Than the rich songs of heaven,—  
To hear the full-tuned anthem swelling round,  
While angels teach the ecstasies of sound.

#### RESPECT FOR THE AGED.

Translated from the Spanish.  
BY GENEVA.

Honor, in all old persons, the image of your parents or your grandparents. Old age is always venerable.

In ancient Sparta, there was a law which compelled the youths to rise when an old person approached; to be silent when they spoke; to yield to them the path when they met them. With us, what the law does not enforce, decency should prompt us to perform.

Respect for the aged teaches such a beautiful moral that those who forget to practice it themselves, can do no less than applaud it in others.

An ancient Athenian was looking for a seat at the Olympic games; but the benches were already filled. Some of his youthful fellow-citizens called to him to approach them, and when he had, not without much difficulty, complied with the invitation, in place of welcoming him to a seat, they only greeted him with coarse bursts of derisive laughter. Pushed about from one to another, the grey old man approached the place occupied by the Spartans. These youths, faithful to the sacred customs of their country, modestly arose and gave him a seat among them. The same Athenians who had so impudently mocked the venerable man were the first to recognize the generosity of their competitors; and the loudest applause burst forth from all sides. Tears rolled down the cheeks of the aged man, as he exclaimed with enthusiasm, "The Athenians *know* what is right; but the Spartans *practice* it!"

Alexander of Macedon, (to whom I will in this respect, yield the title of *great*), in the very height of those brilliant successes which elevated him to the pinnacle of fame, knew, nevertheless, how to humble himself before the aged. Detained in one of his triumphant marches by an extraordinary storm, he ordered a fire to be made; and, placing himself in a royal seat, was warming himself when he discovered among his soldiers a man bent with the weight of years, and trembling with cold. Sending for him, he, with the same hand that had destroyed the royal power of Darius, took the timid old man by the arm, and placed him in his own seat.

"No one," says Parini, "is so wicked as the man who has no regard for the aged, the weak, or the unfortunate." And Parini himself exerted all the power which he had over his pupils to induce them to honor old age. On one occasion, he was angry with a youth who had committed a serious fault. Accidentally he passed along the street one day, at the very time when this youth was taking the part of an aged capuchin monk against a soldier who had insulted him. Moved by this noble action, Parini put his arms around the neck of the youth, and said to him, "I will not for a moment believe you perverse; now that I have seen such proof of your regard for old people, I will believe you capable of eminent virtue."

Old age should be particularly revered in those who have borne with the vexations we have caused them in our infancy and youth; those who have used all their energies to mould aright our affections and our judgment. Let us feel the utmost indulgence for their faults, and the highest appreciation of the trouble we have cost them, the affection which we owe them, and the sweet recompense which they have promised themselves in the constancy of our love. Let us render filial homage to all our superiors because they are our superiors. Let us render filial homage to the memory of all men who merit it from their country or from mankind. Let their writings, their pictures, their sepulchres, be sacred to us.

#### RULES FOR PUBLIC SPEAKING.

We are enabled to recommend, with confidence, the following rules to those who would be successful public speakers:

1. Endeavor to possess yourself wholly of your subject.
2. Be calm and self-collected, and speak to the audience under a lively consciousness that they are expecting instruction and edification; and of the importance of acquitting yourself well.

3. Be sure to pitch your voice *low enough* at the commencement of your discourse. It will then find its natural tone as you proceed.

4. Let your enunciation of every syllable and, so far as possible, of the sound of every letter, be *clear and distinct*, and you will then be heard and understood in every part of the largest hall, though your voice may not be loud.

5. Keep the lungs well inflated, and speak mostly by the movement of the abdominal muscles.

6. Let your voice be flexible, undulatory, and rhythmic in its motion; and mind your pauses, emphases, and intonations, according to the nature of the subject, and the passions that are to be expressed.

7. *Keep the mind well concentrated, and enter thoroughly into the spirit of the subject.*

8. Keep the limbs flexible, and let gesticulation be prompted by the impulse of feeling. Then it will always be natural.

Let each public speaker drill himself to these rules, until their observance becomes natural and spontaneous; and if the matter of his communication is of interest and importance, he will not fail to acquit himself to the satisfaction of his audiences.—*Life Illustrated.*

#### FEMALE CHARACTER.

##### THE KITCHEN AND THE PARLOR.

Daughters should thoroughly acquaint themselves with the business and cares of a family.—These are among the first objects of a woman's creation; they ought to be among the first branches of her education. She was made for a mother. They should learn neatness, economy, industry and sobriety. These will constitute their ornaments. Nature will appear in all her loveliness of proportion, of beauty; and modesty, unaffected gentleness of manner, will render them amiable in the kitchen and dining room, and ornaments in the sitting-room and parlor. Everything domestic or social depends on female character. As daughters and sisters, they decide the character of the family. As wives, they emphatically decide the character of their husbands and their condition also. It has not been unmeaningly said, that the husband may ask the wife whether he may be respected. He certainly must inquire at the altar whether he may be prosperous and happy. As mothers, they decide the character of their children. Nature has constituted them the early guardians and instructors of their children, and clothed them with sympathies suited to this end.

"'Tis said that angels walk the earth.—  
I'm sure it must be so,—  
When round our path, scarce seen by us,  
Such bright things come and go."

Golden Rule.

#### THE LITTLE CLOUD.

Two little boys were playing in the field, one pleasant day, when all at once one of them stood still and looked upward.

"Only see, Georgie; when I run that little white cloud follows me, and as soon as I stop it is still. Now you run and let me see if it goes with you."

Fred stood still and watched the cloud as little Georgie ran, but to his astonishment it did not seem to move.

"Why, Georgie, it will not move for you; now you stop and see me make it go."

Georgie looked, but not seeing it move, called to his brother to stop, for said he, "You can't do anything with clouds more than I."

"Let's not quarrel," said Fred; "we'll go and ask father what makes it do so."

Their father explained to them that it was only when they moved that the cloud seemed to move, and they proved it by running together across the field.

Children of a larger growth sometimes dispute about cloudy objects which if looked upon under the same circumstances, might be followed by a oneness of opinion, and many a quarrel of words prevented. Do they always seek their Father's guidance in all such matters of disagreement, and abide by decisions drawn from his holy word?

#### FROST MUSIC.

I was once belated in Canada on a fine winter day, and was riding over the hard snow on the margin of a wide lake when the most faint and mournful wail that could

break a solemn silence seemed to pass through me like a dream. I stopped my horse and listened. For some time I could not satisfy myself whether the music was in the air or in my brain. I thought of the pine forest which was not far off; but the tone was not harplike, and there was not a breath of wind. Then it swelled and approached and then it seemed to be miles away in a moment; and again it moaned as if under my very feet. It was in fact almost under my feet. It was the voice of the winds imprisoned under the pall of ice suddenly cast over them by the pre-emptory power of the frost. Nobody there had made any holes, for the place was a wilderness; and there was no escape for the winds, which must moan on, till the spring warmth should release them. They were fastened down in silence; but they would come out with an explosion when, in some still night, after a warm spring day, the ice would blow up, and make a crash and racket from shore to shore. So I was told at my host's, that evening, when I arrived with something of the sensation of a haunted man. It had been some time before the true idea struck me, and meanwhile the rising and falling moan made my very heart thrill again.—*Once a Week.*

#### WORTH REMEMBERING.

1. It must not be supposed that editors and preachers can please everybody.
2. That to get angry with an editor or pastor, because they do not always please us, is very silly.
3. That the whole world is not greatly interested in our personal difficulties and trials.
4. That brooding over injuries, whether real or imaginary, will only aggravate them.
5. That it is too much to expect the world to move in just such a way as will suit our convenience, and in no other way.
6. That a spirit of complaining is very unamiable.
7. That the complainer is never satisfied. If one cause of complaint is removed, he will soon discover another.
8. That he who starts out with the intention of correcting all the errors of men, generally fails to correct anything.
9. That when men will not listen to us, they are not therefore necessarily devoid of wisdom.
10. A man or woman never lost anything by being truly polite.

#### WRITINGS OF WILLIAM GOODELL.

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